# THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

We are Ambassadors for Christ....Be ye reconciled to God.

VOL. I.—NO. 15. NEW-YORK, SATURDAY, FEBRUARY 19, 1848. $2,50 A YEVR

## The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Original.

### THE NEW BIRTH.

BY REV. T. J. TENNEY, DENMARK, ME.

There has been a great deal of controversy about the meaning of the phrase "born of God," "born again," but much of this, from the imperfect understanding of the subject, or from an association of the mysterious with the real, has been spent to little purpose as far as the good of man is involved Now, although Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; and that it is so with every one born of God," I believe that no one can be born of God without knowing it—that no one can be born of God without its being known beyond himself. That a change is signified by being born again, will admit of no doubt, however. The agent, the effect, the means, the nature of the effect, have been matters of dispute among theologians for many years, but all agree in the general saying, that the born of God are new creatures. Let us proceed to inquire then,

1st. By whose agency man is born again. When man was considered an entire mass of corruption, he was almost and altogether the subject of an outer influence; there was no place for the word of God in his bosom. Soul he had, mind he had, but piety had no place in them. Of course, he could have no part in saving himself from his defiled condition, for there was not room enough for a pious thought, and, in all cases, thought must precede action. Such a state of things would be placing preachers in a singular situation, for while they are to preach repentance—to address themselves to sinners, saying, "Repent ye," there can be no such thing—they cannot repent. They may preach forever and it would have the same effect to preach to the inanimate stones. True, they may be changed, and so may the stones, for is not God able of these stones to raise up children unto Abraham? The true answer to this question is two-fold. "In the first place this change is God's work. He giveth us, in the established means of grace, all the powers and facilities necessary to produce it. In the second place, it is man's work. It will not, as a general rule, take place until man has applied himself to the use of those means; and whenever he does properly and faithfully use them, it will surely be effected."

2d. Let me inquire if this change produces essentially and really a new nature? That it does not will appear from consulting such passages as speak of it as something to take place with us, as we are. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; that seeketh, findeth; and to him that knocketh, it shall be opened." In the preaching of John the Baptist, of Jesus, of Paul on Mars' Hill, man is considered as having in his nature all that is necessary to enable him to come to Christ. Paul, in a particular manner, expresses himself in language that shows his hearers to have been in want of information. The difficulty was not in a totally depraved nature, but in ignorance and ignorance alone. "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." The soil is there—it is of sufficient strength to produce a harvest of virtues, and it will produce them when some kind hand shall sow it with the seed of everlasting life.

3d. Let me inquire how regeneration is to be effected? Among the means are the observance of the Sabbath, the reading of the word of God, a proper attention to the command "Pray always," a faithful and modest discharge of the duties embraced in religion. The change contemplated "is not a sudden and completed' state of the affections,—"it is an indefinite progress, a perpetual growth in righteousness, peace, love, and all the fruits and graces of a holy spirit," It is not attended with the quick and evanescent flash that makes darkness more intensely dark; nor is it established upon the feelings. Christian character is the offspring of reason, judgment, conscience. While he who builds on these is like the wise man who built his house upon the rock, those who are governed by the impulse of the moment, the offspring of excitement and noise, are foolish by laboring to build on the sand.

4th. Let me inquire, how shall we determine upon whom this change has taken place? "Although a most obstinate determination has been manifested to excite prejudice and injure us on the ground that we reduce the standard of the requisitions of the gospel, it is still true, nevertheless, that we do represent Christianity as demanding the most thorough change in the characters and views of its disciples." The evidences of a man's being born again are a reformation of life, "in a greater degree of charity, kindness, veracity, honesty, integrity, benevolence, humility, and heavenly-mindedness—in an increased zeal to promote the happiness and improvement of man, and to secure the favor and blesing of God. Where we see all this in the life—where we see men rendered more temperate, industrious, modest and righteons, and more disposed to do justly, to show mercy and walk humbly before God, there we ought joyfully to acknowledge that there is a regeneration in the christian sense."

Original.

### SMALL BUSINESS.

BY REV. O. WHISTON, NYACK, N. Y.

My last missionary tour through the county of Sullivan gave rise to a transaction which has created no little excitement in that portion of the State, and as the facts in the case may be misrepresented, I have thought it advisable to make public the particulars as they occurred.

On the evening of Jan. 18th, I had an appointment in the town of Fallsburg, and in accordance therewith, delivered my message from Luke xix, 10. The house was filled with an attentive congregation, to whom I endeavored to unfold the object of Christ's mission and the certain accomplishment of that object. At the close of the service the Rev. Mr. Petre, pastor of a large and flourishing Presbyterian church in the town ot Liberty, who had been present during the meeting, arose and stated that he felt it to be his duty to warn the people against the dangerous doctrine of Universalism, which he did do for some forty minutes, with what success may be judged from the fact that he never alluded to the sermon, (which was strongly doctrinal,) except to compliment

the ingenuity it evinced, and accorded to the preacher honesty of purpose.

It would have been a source of pleasure to me, could I have returned this latter compliment, but the subsequent conduct of the gentleman placed it out of my power. It is not my intention to speak of the merits of this brief controversy, any farther than they are connected with the transaction referred to at the commencement of this article. Near the close of the gentleman's warning remarks, he stated that "the Universalist denomination confined all the threatenings and promises of the Old Testament to the present life; that they did not believe that it taught a future state of existence." To this I replied that while there were some among us who entertained this idea, it could not be considered as the belief of the denomination. In his rejoinder he said he would substantiate what he had affirmed by reading to the congregation the language of Rev. T. J. Sawyer, who stood as high as any man in the order. He then took from his pocket a pamphlet, (Br. Sawyer's sermon on the penalty of sin) and read as follows:

"We have not authority decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil than those which were derived from the rewards and punishments of this life."

I felt satisfied on the instant that this was not the language of Br. Sawyer, and not recollecting to whom it did belong, and being unwilling to believe the gentleman guilty of deception, and still more unwilling to charge him with it without tangible evidence, I asked the privilege of taking the pamphlet, which, after much apparent reluctance and delay, he handed to me, closed, leaving me to find as I might the paragraph he had read. That the reader may see the dilemna in which the Rev. Mr. Petre unwittingly placed himself before a large audience among which were some of his own church members, I will quote that portion of Br. Sawyer's sermon which includes the language as read, which was declared to be "the language of Rev. Mr. Sawyer."

"Besides, the remark might be worthy of the attention of Limitarians generally, that neither Moses or the prophets were so familiar with the idea of eternal death, as clergymen, the least informed, now seem to be. Indeed it has been asserted by learned and orthodox men that the law of Moses never appeals for motives to the future world. Dr. Jahn says: "We have not authority decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil, than those which were derived from the rewards and punishments of this life." With what show of reason, then, is it pretended that the prophet here spoke of endless misery? Who will attempt that Ezekiel ever uttered a word, nay that he had ever heard a word of such punishment! No man qualified for the task will be likely to undertake it."

The above is an exact copy word for word, quotation marks and all, precisely as Mr. Petre had it before him when he declared that he would give "the language of Rev. Mr Sawyer." Now in the utmost stretch of charity we can find no palliation for such a procedure as this. The absurd remark made by the gentleman when the matter was placed in its true light before the audience, that "what Mr. Sawyer published he endorsed," even if true, does not meet the case. It is a little too short at both ends. He said he would read the "language of Rev. T. J. Sawyer," and then, (must I not say it,) knowingly read the language of Dr. Jahn, a commentator of his own school. I defy any one to find a single line in Br. Sawyer's sermon on the penalty of sin which even intimates that the promises of the Old Testament are confined to this life.

We advise Mr. Petre, the next time he attends a Universalist meeting for the purpose of putting down the preacher, to come up boldly and attack the sentiments that he may advance, or if he should find this to be *inconvenient*, and prefer to find fault with orthodox commentators, that he do so honestly, and not father what he may deem to be their errors upon heretics. We understand that this gentleman is about to publish a book, in which he intends to show the very licentious tendency of Universalism. We will, therefore, take the liberty of giving him one more piece of advice: that inasmuch as he professes to have great faith in the moral efficacy of the threatenings of the Bible, that he place at the head of every chapter of his forthcoming book, the 8th verse of the 21st chapter of Revelations.

*Feb.* 1848.

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Original

## A PREACHER'S LIFE.

BY REV. E. CASE, JR., GENEVA, N. Y.

"Two sermons a week—sometimes three, beside a half-dozen letters to write," said I this morning, as I catched up my pen with the energy of a desperate man, thrust my fingers in my hair, and reclining my forehead in my hand, waited for the brain's machinery to get in motion. Yes! and it *must* be done; there is no evasion. Such is the life of a clergyman—a young clergyman! Some of the old heads don't mind it; for they have got used to being knocked about, and can look a *dun* out of countenance; besides, some of them are in comfortable quarters. But not so with the young, aspiring, ardent, imaginative, and zealous young clergyman. He is *young*, you know, and wants to make "a beginning in the world;" and a small salary and almost any out of the way, back-woods sort of place will answer for him.

Read, read, read! Write, write, write! And what a glorious thing it is to go to church and have a good minister preach a good sermon! Yet who ever thinks of the hours of hard and laborious *digging* it cost him to get ono *good* discourse? Who ever thinks of the many headaches, and heartaches perhaps, that he endures, unseen and alone, save and except by Heaven, over the scrap of paper upon which he has poured out the fountains of his soul, the spirit of his life, for the edification of his people? If he does it well, if he is gifted with a fine mind, a powerful conception, a brilliant imagination, a graceful and impressive delivery, why, "he is a smart man," "a good speaker," "an excellent preacher," "if he lives he will do well in the world"—that is, should he live *long enough*. But if he be not gifted in this way, then he is "a poor stick," "never was made for a minister," "has mistaken his calling altogether," "made a better mechanic, soap-boiler, boot-black, anything." "If I go to church, I want to hear better preaching than that," &c. &c. How encouraging!

But to renew the last idea. How few there are that ever think the preacher, with all his fine qualities, if he chance to have them, ever wants money, ever wants clothing, food, fire, books, pen, ink, paper, and such little unimportant things, to cheer him on his way, make his soul strong in its efforts, and fill him with the joy-diffusing charm that spreads through his entire system and enlightens his features, when he has a five or a ten dollar bill in his pocket and all his debts are paid! Blessed season, and blessed privilege! How few there are that know you!

Who can write good sermons when the dark wing of want hangs gloomily over the sonl, and darkens and obscures the light of the imagination? Who can write good sermons, when debts small and large, perchance, like a pack of hungry beagles, are rushing with full press upon the mind? Who can dwell carefully and delightfully, with fine thoughts, brilliant conceptions, latent ideas, and cogent reasonings, when the bailiff is at the door, and a host of *duns* at his back? There is no time for the thoughts to "delighted rove" then! Nay, rather

"My thoughts on awful subjects roll."

Even the sentiment of Pope, if complied with, is no security:

"Shut, shut the door, good John, fatigued, I said;
Tie up the knocker! say I'm sick, I'm dead!
The dog-star rages! nay, 'tis past a doubt,
All bedlam ————, is let out.
What walls can guard me? in what shade can hide?
They pierce my thickets; through my grot they glide;
No place is sacred; *not the Church is free;*
*E'en Sunday shines no Sabbath day to me.*

And yet in the face of these things, preachers are expected to be totally unlike all other men;—to always be cheerful, never speak a cross word, always have a good one for everybody, always have a smile upon their countenance, work for nothing, find themselves, and preach good sermons. What clever, good-natured creatures they are, to put up with so many trifles, and still deem themselves well paid, when they get smiles and compliments. Bnt I suppose they must needs

"Rather choose to bear the ills they have
Than fly to others that they know not of."

But I have a word for fault-finding people in relation to this matter. There was once a certain preacher who went every Saturday night and borrowed a five dollar bill of a friend, and returned the same regularly on every Monday morning. His friend at last being snrprised at such singular conduct, asked him the reason for so doing. The reply was, "He felt that he could always preach a liitle better with a five dollar bill in his pocket than without." Now, if the preacher gets into the habit of preaching poor sermons, would it not be well enough to try the remedy of putting a five dollar bill into his pocket on Saturday night, occasionally? And lest it should not have the desired effect, it aint worth while to be *nice* about small things. Let it remain there for safe-keeping on Monday morning, "not asking any questions for conscience sake." We merely make the suggestion; any one is at liberty to try it. It can be discontinued if found repulsive to the preacher's feelings.

*Jan. 26th*, 1848.

Original.

## THINGS NEW AND OLD.

BY REV. N. C. HODGDON, EAST RANDOLPH, VT.

I would have every servant of Christ faithful in the discharge of his various duties. I would have him labor to divine acceptance, and I do wish that every minister of the New Testament could feel as the apostle Paul felt, when he said, "I am set for the defence of the Gospel." But, alas! we forget that the gospel is the power of God, and we strive after other means to teach the people *things new and old.* The Gospel has been rightly called the goodness of God. It is good news from a far country—glad tidings of great joy. And, oh! "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" The glorious gospel of the blessed God, is the assurance that his word is true. When Jesus commanded his disciples to go into all the world, and preach the gospel to every creature, he would have them not only preach Jesus and the resurrection, but the whole truth in relation to duty and destiny. How was it with St. Paul: "I have not shunned to declare unto you, all the counsel of God." Here, then, we have the whole duty of the minister of Christ.

To preach the gospel is to preach the truth as it is contained in the lively oracles of God. It is to be faithful in the discharge of every known duty. "Things new and old" are to be spoken in the face of all that hear. And he who does not proclaim what is written in the scriptures to be the truth of God, is not a suitable person for the ministry. The gospel then, is, if I know any thing about it, the happy assurance that every promise in the BIBLE shall eventually be fulfilled—that every truth in that best of all books shall, in the end prove to be God's truth. If I believe the word of God, and look forward to the time when every promise will have its fulfilment, then I have the assurance that Universalism is true. And to defend the gospel, is to preach the whole truth as it is in Jesus. It is to open the sacred book and gather truth from the law and the prophets. To testify of Jesus—to speak of Moses, and to bring forth truth from every source. And every preacher should know that unless he preaches Christ, he is not a preacher of the gospel. Without Christ we have no Christianity, no gospel. If we believe in God, we must also believe in Jesus, or we have no gospel, no light, no *life*, no resurrection. We have no hope, no faith, no truth. For what is truth? Is it not what Jesus proclaimed in his life, in his death, in his resurrection? He came to bear witness unto the truth—and, when we have faith in Jesus as the way, as the life of the world, we have faith in the gospel. It has been asked, "What is Jesus Christ, but God's purpose in the world's history?" And we can ask, what is Christianity without Christ? Why will not the infidel just read the history of thosse nations where Christ is not preached, and then compare them with this happy land of ours. But, why should we ask a blind man to look here? He does not see—or if he sees at all, it is but men as trees walking.

Some ancient historian has put forth the following in relation to the gospel, and it is one of the best definitions I have ever yet seen:

"The Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpreter of revolutions, the key to all seeming contradictions in the physical and moral world,—it is life, it is immortality. Since I have known the Savior, everything is clear;—with him there is nothing I cannot solve."

How true it is that the gospel is all this. And what more can we ask for than the fulfilment of all hopes—the perfection of all philosophy, and the wisdom to unravel all mysteries in relation to the divine economy? It is the evidence of an after life for every son and daughter of Adam. It is the happiness of all who are made alive in Christ. The gospel is the truth that every sin shall have its just desert, that every soul that dies in Adam a natural, or a moral death, shall be redeemed, and crowned with glory and honor, in the mansions of everlasting bliss. But here we must end our remarks with the words of the poet:

"Upon the Gospel's sacred page
The gathered beams of ages shine;
And as it hastens, every age
But makes its brightness more divine.

Truth strengthened by the strength of thought,
Pours inexhaustible supplies,
Whence sagest teachers may be taught,
And wisdom's self become more wise."

Original.

## SECTARIAN STATISTICS.

One of our denominational papers, speaking of the dimensions of our denominations two years ago, said, "the open acknowledged believers will undoubtedly number a million!" The number of our societies as given in our annual "Register," at that time, was 1070 These two items would show an average of 933 souls to each society, including those who are "scattered abroad," and without the pale of any organized society. It is much to be regretted that these scattered believers cannot be gathered. It is probable that not more than one-third of this number can be counted as worshippers in all our congregations in the Union. This would have

given an average of over three hundred to each society counted in the "Register" at that time.

If these million Universalists would give but ten cents apiece, *per annum*, for the support of a college and theological seminary, it would furnish an income of *one hundred thousaud dollars a year!* But I fear we cannot number so great a proportion as one-eighteenth of the whole population of the United States, as "open, avowed believers" iu universal salvation. In Norwich, counting those of the families in our congregation old enough to go to meeting, we make about 500, which is only *one-twentieth* of the present reputed population of the the town and city; and many of these are too young to be accounted open, avowed believers. And yet we think this community must number more Universalists than can be found on an average throughout the Union, taking in all the south and west.

The same paper contained, abont the same time, a statement made by a Mr. Magee, of Scotland, in a lecture delivered in various towns in that kingdom, "that there are two millions of Universalists in the United States of America, and nearly six hundred ministers." Not one word of correction from the editor accompanied the statement. And yet, if this statement were believed, it would go to our discredit; for it would show that Universalists were so deficient in zeal, that they sustained only one minister to more than three thousand and three hundred believers.

I seriously doubt if any religious order ever gains influence or reputation by making or circulating exaggerated statements of numerical strength. To suppose *one thousand* "open, avowed believers" to each accredited minister, would be, it seems to the writer, a pretty liberal estimate. And this would give the present number of believers in the United States, at *seven hundred thousand.*

We would commend to all hasty canvassers of sectarian nnmbers, the following facts:

In the "American Almanac" for 1841, was a table of the sectarian statistics of our country, and the number supposed to be "attached to or show a preference for the several religious persuasions." The data from which this table was made, were the estimates which had "appeared in various publications." The "Christian World," in remarking upon the table, at the time, fonnd the aggregate, when footed, to exceed the actnal population of the country, by over one million six hnndred thousand! The editor fnrther remarks, "It is well for our national veracity that the *census* is not prepared by such a process. If it were, we should report for 1840, from fifty to a hundred millions." L. C. B.

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Original.

## A NEW IDEA.

BY REV. N. C. HODGDON, EAST RANDOLHH, VT.

I do not know as what I am about to write is *new*, or original in the strict sense of the word. But this I know, I have never read or heard of anything of the kind, and I may not be so clear in my remarks as I should be on some other point. Yet, I hope that I shall be understood.

There are various opinions in the world in relation to *man*, the noblest work of God. There is a class of men who believe that *man* is a material being—that he has no mind that outlives the body—"that the principle of perception and thought is not a substance distinct from the body, but the result of corporeal organization." Or in other words, this class believe that mind or thought is the result of our present existence—that the brain has been so formed that all thought is but the *natural* consequence of this formation, and whenever this frame is beaten down—whenever this organization is no longer, we cease to exist forever. Now, there are exceptions to this mode of argument,—there are reasons why we object to this view of the subject. And our reasons are what constitute the *new idea.*

When I visit the sick chamber of my friend, I find his body fast wasting away—his constitution all broken down—his health gone—and he himself racked with extreme pain, so that he exclaims in the agony of his soul, "I am nigh unto death." We know of many cases where men have been very sick indeed, and as they drew nearer the grave—as they became more weak in body—as the action of the physical constitution became less than when in health, we have witnessed that the mind was far more active than ever before.

Now, why is it that the mind in many and in most of cases becomes brighter, as the action of the body ceases, if mind or thought is "the result of corporeal organization." It seems to me, if we have not a mind distinct from the body, that if it is the natural result of our present form of existence, that as the body grows weak, the health impaired, and the whole system paralyzed, that the mind would, in every instance, become less active as we drew near to the gate of death. We have known individuals, whose minds were in a happy state after death had become certain to all around. After the pulse had ceased to beat, and the victim worn out with sufferings—we have seen the eye shine with greatcr intelligence than it ever did before—and the mind far more active—which could not be the case, in our opinion, if we are beings of chance, and have no soul, no intelligence seperate from the body or the head.

This one fact, aside from all others, is conclusive proof in my own mind, that we have a spirit, a principle that outlives the body; and, when death draws nigh, the Almighty quickens this spirit, and by an eye of faith we are permitted to gaze in on the world of spirits, and thank God that to die is gain!

But why object to an after life? Is a future existence so great a mystery as the present? We think not. One of the greatest mysteries in this world is the existence of man as an intelligent being. Admitting that there is a God, and we see a great mystery in man. And we do not wish to ask, shall he live again? This we believe. When we know that man has a Creator, we feel that he has a Preserver. And he who gives iife and takes it again, does it that he may better our condition, It is easier for God to continue ona existence hereafter, than it was to create us at first. With the poet:

"Still seems it strange that thou shouldst live forever
Is it less strange that thou shouldst live at all?
*This* is a miracle, and *that* no more.
Who gave beginning, can exclude an end.
Deny *thou art* then doubt if thou *shalt be.*
A miracle with miracles enclosed,
Is man; and starts his faith at what is strange?
What less than wonders from the Wonderful?
What less than miracles from *God* can flow?
Admit a God, that mystery supreme,
That cause uncaused, all other wonders cease.
Nothing is marvellous for him to do.
Deny him, all is mystery besides;
Millions of mysteries; each, darker far
Than that thy faith would most unwisely shun.
If weak thy faith, why choose the harder side?
We bothing know but what is marvellous,
Yet what is marvellous we can't believe.
So weak our reason, and so great our God."

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Original.

## STRAINING AT A GNAT.

A pretty specimen of this gnat straining kind of bigotry, was exhibited during the summer of 1847, in a town not far from the Cayuga Lake, in the western portion of the State of New York. The circumstances, as narrated to me, were substantially as follows:

A certain Baptist Society had occasion to subject their house of worship to somewhat extensive repairs, by which it was rendered unfit for use for several suc-

cessive Sabbaths As it happened, the Universalist Society, whose house of worship stood but six or eight rods from the Baptist, was at that time destitute of a Pastor. With that spirit of liberality by which Universalists should always be distinguished, the Universalist Society granted to the Baptists the free use of their church, until such time as the repairs on their own house should be completed. The house was occupied by the Baptists for several Sabbaths, nor could I learn but what their worship was as acceptable *there*, as in their *own* church. But the *gnat must be strained at*, and the occasion was as follows :

The regular Communion day of the Baptist Society came round, while the repairs on their house of worship were still incomplete. What should be done ? Should a company of believers in the doctrine of endless misery, dare to celebrate the solemn ordinance of the Lord's Supper, in a house of worship built and occupied by Universalists ? Surely not. The idea could not be tolerated for a single moment. They could preach, and sing, and pray there—but beyond this, presumption itself dared not to go. But should they *omit* for once, the holy Communion ? No : they were almost as much averse to this, as to its celebration in a Universalist temple. To tell the truth, this faithful little band of saints was *in a fix*, and the course they adopted to extricate themselves therefrom, was as follows :

Although their house of worship in the unfinished state, would not accommodate their *whole congregation :* it was prudently suggested that at a pinch, they might accommodate the *members of the church* there for a half hour, while they partook of the Eucharistic bread and wine. This suggestion was received with very general approbation by all concerned, and in the sequel faithfully acted upon. Communion day arrived—the usual Sabbath exercises were performed in the *Universalist* meeting house, after which the *members of the church* repaired to their *own* place of worship, and there celebrated the last Supper of their crucified and risen Lord.

H. L. H.

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From the Southern Churchman.

## THE PARSON GOING TO MILL.

The parson sat in his house one day,
While wintry storm did rage ;
High wrapt he drank in lofty thought
From Hooker's classic page.
But as he sat, and holy dreams
Into his heart did steal,
His sweet wife open'd the door and said,
"My dear, we have no meal !"

With saddened brow and heavy sigh
He laid aside his book,
And with a meek, despairing eye
Upon the earth did look.
"My people think that I must break
To them the bread of heaven ;
But they'll not give me bread enough
Three whole days out of seven."

But hunger is a serious thing,
And it is sad to hear
Sweet children's mournful cry for bread
Loud ringing in your ear.
So straight he mounted his old horse
With meek and chastened will,
And on his meal-bag, patched and coarse,
He journeyed to the mill.

The miller bowed to him, and said,
"Sir, by your church steeple,
I vow I give you praise for this,
But none to your church people."
The parson mounted his old horse,
He had no time to lag,
And rode like a hero to his home,
Right on his old meal-bag.

But as he rode he overtook
A proud and wealthy layman,
Who, with a close astonished gaze
The parson's bag to scan ;
"My Reverend friend, the truth to tell,
It makes me feel quite wroth
To see you compromise this way
The honor of your cloth.

Why told you not, my honored friend,
Your meal was running low :
What will the neighbors think of us,
If to the mill you go ?
"My wealthy friend," the parson said,
"You must not reason so,
For 'tis a fixed and settled thing,
My meal *is always low.*

"If my dear people wish to know,
How to promote my bliss,
I'll simply say a bag of meal
Will never come amiss :
Just keep the store-room well supplied,
And I will be right still ;
But if the meal give out again,
I must go to the mill."

MORAL.

Laymen ! it needs no miracle,
No hard laborious toil,
To make the parson's meal bag like
The widow's cruse of oil,
Pour forth into his wife's store-room
Your gifts right plentiful ;
The *miracle* is simply this,
*To keep it always full.*

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## THE SOFT ANSWERS.

A soft answer turneth away wrath.—*Solomon.*

How much does one consult his own happiness and that of others, by returning kind words for harsh ones, and good deeds for evil ones ! "He maketh even his enemies to be at peace with him," as the following fact, like the latter, shows us. The horse of a pious man in Massachusetts happening to stray into the road, a neighbor of the man who owned the horse put him in the pound. Meeting the owner soon after, he told him what he had done, and added, "If I ever catch him in the road hereafter, I'll do just so again."

"Neighbor," replied the other, "not long since I looked out of my window, in the night, and saw your cattle in my mowing ground, and I drove them out and shut them in your yard ; and *I'll do it again.*" Struck with the reply the man liberated the horse from the pound, and paid the charges himself.

The same power of kind words and soft answers is finely illustrated in a missionary's account of

THE PLEDGE OF THE HINDOO BOYS.

Mr. Abbott, a missionary of the American Board of Commissioners for Foreign Missions, had under his care three schools in the villages around Ahmednugger, a city on the peninsula between the Arabian Sea and the Bay of Bengal. These schools contained about a hundred Hindoo boys. In one of these, the following scene occurred. The reading lesson on this occasion contained the instructions of our Savior in regard to the manner we should treat those who injure us.

Mr. Abbott says, I asked the boys what their practice was. They said, "We strike those who strike us, and abuse those who abuse us." I asked them what they thought would be the consequence, if, instead of this they should bless those who curse them. They replied, "Among our people we should only be abused the more." I told them I thought differently ; but as Hindoos were somewhat different from my people, I should like to see the experiment tried. I then explained to them that however much they were insulted, they must not retaliate ; and if they thought they could not endure this they

might sit down. Two or three sat down. After talking a while longer, all got up and said they would try it one month and would let any one beat them "till their life began to go," before they would resist. At the next examination, every one declared that they had kept their promise. It was afterwards found that three had failed. I then asked those who had been faithful, if they had suffered in consequence of it. "No," said they, "why should they abuse us now?"

But, said I, what do you do when they abuse you?

One boy said, "when they curse me I say to them, "A blessing attend you." "

Well, what then?

"Then I laugh, and they laugh too."

Another boy said he "shut his lips tight, and said nothing."

Well, what did the other party do to you?

"Oh, they turned up their noses and walked off."

*Good for Evil.*


# THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, FEBRUARY 19, 1848.


## Explanation of Scripture.

A subscriber in Virginia requests us to explain 2d Peter, iii: 7, in reference to the common notion of a "future general judgment." We cheerfully comply with his request, and offer the following as our views upon the subject.

We do not admit that this passage has any reference to a judgment in the future world. The Scriptures do not authorise such an interpretation. Other language equally forcible, and of similar construction, has had its application to events which have already transpired. In order to present the whole subject in as clear a light as possible, we suggest the following considerations.

1. It was foretold by prophecy that the Messiah should come into the world to raise a standard, exercise authority, and bear rule over mankind. Isaiah says of him, "he should bring forth judgment to the Gentiles—judgment unto truth," that "he should not fail nor be discouraged till he had set "*judgment in the earth.*" Isaiah xlii: 4. "Of the increase of his government and peace there was to be no end, upon the throne of David, and upon his kingdom, to order it and to *establish it with judgment* and with justice, from henceforth and forever," Isaiah ix: 7.

2. Jesus came into the world to establish a kingdom, and to exercise authority in it. John said, the "kingdom of heaven is at hand." Of himself Jesus said, "*Now is the judgment of this world—for judgment I am come into this world,*" John xii: 31.

3. Jesus told his disciples that some of them should live to see the old world (age or dispensation) pass away, and a new world (heavens and earth) established in the place. In other words, they should see the Jews' religion, government, and nationality destroyed, and the principle of Christianity substituted for them, to become the standard of judgment among men. To his disciples he said, "The Son of Man shall come in the glory of his Father, with his angels, and then he *shall reward every man according to his works.* Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his *kingdom.*" Matt. xvi: 27, 28.

The above testimony justifies the belief that Jesus was to exercise authority over men in this life, that he came to set upon a throne of power and rule over mankind, and that his disciples, as the chief pillars in the new temple, by whom Christianity was to be propogated among men, were to set upon twelve thrones and help to execute the judgment of God among men. Before the "judgment-seat of Christ," all who believe on him are made to appear, and are held to answer for the deeds they have done, whether good or bad, according to the standard principles or laws of Christ. The passage in proof, when the supplied words are omitted, reads thus, "For we must all appear before the judgment seat of Christ, that every one may receive in the body the things according to that he hath done, whether good or bad," 2 Cor. v:10. This accords with what is said in Proverbs xi: 31—"The righteous shall be recompensed *in the earth*, much more the wicked and the sinner."

It remains to be seen whether the language to which we are referred, can be explained so as to comport with the foregoing doctrine of the Scriptures. We desire the reader to go back to the beginning of the chapter and read. Mark particularly the question in the 4th verse, "Where is the promise of *his coming?*" This epistle, it is believed, was written about the year 66, some four or five years before the final overthrow of Judaism and the establishment of Christianity, as an acknowledged authority in matters of doctrine and morals. These were the "last days" of the old dispensation—the "old world"—the "*old* heavens and earth," which were soon to pass away, when Jesus and his religion should be acknowledged as paramount—the "new heavens and new earth wherein dwelleth righteousness," verse 13; see also Rev. xxi: 1–5; compare also verses 10, 12, 13, with Matt. xxiv: 14, 21, 29, 30 to 42, 44, 46, especially observing verses 33 and 34.

To prove that this is not a forced explanation of Scripture language, we refer to Joel ii: 28–32, as applied by Peter, Acts ii: 17–22; also to Isaiah lxvi: 22, and Haggai ii: 6, 7, as explained in Heb. xii: 26–28; compare also Heb. viii: 5–13.

The passages of Scripture which may be quoted to sustain the consistency of the explanation we have given, are innumerable. The general tenor of Scripture teaching goes to show that a complete revolution in the religious constitution of the world was contemplated by the introduction of Christianity; that the old order compared to the heavens and the earth which was imperfect and local, and which had been grievously abused, was to pass away, with "a great noise"—much commotion; and a new order, which should be perfect and universal, compared to the "new heavens and new earth," was to be established among men by the ministry of Jesus Christ. By the laws of this latter kingdom human conduct must be regulated and judged; hence the apostle exhorts the believers, in the immediate connexion, to "be diligent, that they might be found of him in peace, without spot, and blameless;" to live in "all holy conversation and godliness." Their conduct should be regulated by the Christian, and not the Jewish standard, because the former was to triumph over the latter, and become the paramount and universal authority to which all the world, through all future time, should appeal in approval or condemnation of human actions. When the Apostle wrote, this great and sublime revolution was about to be consummated. This is the reason why he uses strong language upon the subject. Having been accomplished, there is no argument which will justify the application of his words to any event now future.

W. S. B.

## Re-Engagement.

We ought to have mentioned two or three weeks ago, that at the commencement of the present year Br. C. GARDNER, of Waterville, re-engaged his services as Pastor of the Universalist Society in that town, for another term of years. He has already fulfilled three terms, or fifteen years with that Society We hope he may live very many years yet, but trust there will never come a time during his life, in which he will not be fulfilling some term of engagement with that dear people. We have always admired the substantial, conservative character of the Waterville Society. It loves old good things better than new and doubtful fancies.

*Gospel Banner.*

## The Nature of the Change which Jesus Effects in Sinners.

The nature of the change which Jesus effects in Sinners, is the most important which man can experience. It is a three-fold change—a change of views, a change of feelings, and a change of conduct.

1. It is a change of views. Sinners entertain false views of God, of Christ, and of duty. They think God an unjust and an unreasonable Lawgiver, that in demanding their obedience, he demands that which is not right. They regard his laws very much as a wayward son regards the laws of a wise and good father. The son thinks his own way the best; that it will afford him the most pleasure and advantage, and he feels angry at his father, for seeking to enforce upon him his laws. He charges his father with injustice, unkindness, and an arbitrary despotism; and he contends against him, and resists him in every way he can. Just so sinners feel towards God. "What," they ask, "is the Almighty, that we should serve him; and what profit should we have, if we pray unto him?" Hence, they say, "Depart from us, we desire not a knowledge of thy ways."

Such false views of God, Jesus rectifies. He teaches sinners that God is just, merciful, good, and wise, and gave the laws he did because they were what man needed for his safe guidance. The moment the sinner sees this, he looks with entirely different feelings upon God and his law; and he sees the dreadful falsity of the principles upon which he is acting.

The sinner has false views of the Savior. We see this in the treatment he received. He was hated, despised, persecuted, and put to death. Men furiously cried out—"away with him—it is not fit that he should live." Such a course appears almost incredible, and were it not for the part which sinners now act, we might be well nigh disposed to discredit this history; for how, we should naturally ask, could a being, all kindness, love, mercy—who labored solely for the good o others—how could he have been hated and crucified? But the same course is pursued now, when we present him to the sinner as a being of love and mercy; of perfect purity and goodness—one who had no end to subserve but the good of the world, he turns away from him in scorn and derision. He had rather have the friendship of the ungodly, than of the Savior, and the pleasures of sin, than the joys which he offers to the believer. As in days of old, he is despised and rejected of men. These false views Jesus rectifies. He makes men see that he is their true friend; their wise friend, and that if they would consult their interests and happiness, they must hearken to him.

The sinner has also false views of duty. He supposes that duty is not productive of peace, and wonders why it should have been set forth as essential. He thinks there is nothing better than for a man to eat, drink and be merry—than to follow whatever may please his fancy, suit his interest, justify his selfishness, or promote his present comfort. He does not realize, that others have rights as well as himself; that health and happiness are the result of obedience; that all excess and wrong are evils; that righteousness is distinct in its nature from sin. Jesus rectifies these errors, and makes man see that God marked out the path of duty which he did, because it is the only one in which safety and peace can be found.

Such are some of the views which Jesus changes. By changing these views, he changes the feelings of the sinner.

2. A change in the feelings, is a necessary consequence of a change in the views. If a person looks upon God as his enemy, he will cherish unkind feelings towards him. If he looks upon sin as better than virtue, he will love sin and follow it. Our feelings always correspond with our views. You see this in all departments of life. The man who thinks that there is nothing valuable but wealth, lends all his energies for its accumulation. The man who thinks, however, learning better than all other things, makes it his chief business to gain knowledge. We seek that which we prize the most—we love that most which we think the best—we pursue that from which we think we can derive the most good. Hence a man's feelings are always according to his views. If he views religion as the great good, he will love that Consequently when a sinner has false views of God and Christ and duty, rectified, his feelings will be changed. "Whom" he will say, "have I in heaven but thee, and there is none on earth I desire beside thee." And of the Divine laws he will say—"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb." Instead of loving the resorts of sin, the follies that have been his delight, he will love the service of God, and the duties of his religion. He will be a new man in his feelings—having new affections—new motives—new principles of action, and these will lead to a new life, for the conduct of men always corresponds with their feelings and principles.

3. The conduct of the sinner, therefore, will change with his feelings. His conversation will be changed. Out of the abundance of the heart, the mouth speaketh. While the heart is set on evil, the conversation is evil. So when the heart is set on things holy, the conversation will be holy. Men always love to talk about that which occupies the chief place in their minds. The painter, if he is an enthusiast in his profession, must talk about painting; the scholar about books; the traveler about places he has seen; the lover of pleasure about his amusements; the politician about politics; the avaricious about stocks; and the christian about religion.

Not only will the conversation of the man be changed, his general habits will be changed *also*. If he was intemperate, he will become temperate; if he was profane, he will become reverent; if he was dishonest in his dealings, he will become honest; if he was harsh in his temper, he will become mild; if he was hasty, he will become forbearing Having principles for his government that are perfect, and that relate to his whole deportment; he will be a different man in his general conduct. True, he will not be absolutely perfect. Often he may be overcome by temptation—by the indwelling power of his former habits; but it will be his great aim to obey God in all his actions; he will acknowledge his responsibility to him; for he will feel that he should be regulated by his law.

He will not only be obedient to the Divine law, but he will exercise a firm trust in the superintending care of God, and look to him for support in the hour of trial and death. He will trust in a wisdom which knows all things; in a power which is almighty; in a goodness which is unlimited and eternal; in a fidelity which never proves false, and in a mercy which pities and saves the poorest and most wretched.

Such is the change which Jesus effects in sinners. And O, what a change it is! how great—how desirable—how blessed in its consequences! Who is not ready to pray that Jesus may thus change him? O. A. S.

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## A Debate.

A debate was commenced, says the Star, on the 8th instant, and continued four days, between Br. Craven and Mr. Franklin. The following were the questions for discussion

1. Do the Scriptures teach that the coming of Christ to judge the world is future?

Mr. Franklin affirms. Mr. Craven denies.

2. Do the Scriptures teach the final holiness and happiness of all mankind?

Mr. Craven affirms. Mr. Franklin denies.

3. Do the Scriptures teach that those who die in disobedience to the Gospel, will suffer endless punishment?

Mr. Franklin affirms. Mr. Craven denies.

## An Example—Some Suggestions.

The following statistics touching the increase of the Romish Church in this country, were gathered from the Catholic Almanac and papers, and published in the Presbyterian Herald. They show an astonishing increase in almost every particular.

"In 1837, the New England States, New York, Pennsylvania, Maryland, New Jersey and Delaware, contained 190 churches, 181 clergymen, 4 colleges, and 16 female academies. In 1848, the same States contain 607 churches, 562 clergymen, 12 colleges, and 24 female academies, and a Catholic population of 555,000; being an increase of 417 churches and stations, 381 clergymen, 8 colleges, and 8 female schools.

"In 1837, the whole of the Western and Southern States contained 224 churches, 208 clergymen, 7 colleges and 31 female schools. In 1838, they contain 514 churches, 424 clergymen, 11 colleges, and 48 female Schools, and a Catholic population of about 400,000; being an increase of 290 churches, 216 clergymen, 4 colleges, and 17 female academies. Within that time, the increase in the Eastern and Middle States was 127 churches, 165 clergymen, and 4 colleges, more than it was in the Western and Southern States, and the Catholic population of the former exceeds that of the latter about 150,000. The Catholic population of Boston alone exceeds that of the three States of Kentucky, Tennessee, and Arkansas. The cities of New Orleans, St. Louis, and Detroit, which twenty years since were almost wholly under Papal influence, are now governed mainly by Protestants."

While reading and reflecting on the above statistics, we were forcibly struck with their zeal and activity compared with that of our own denomination. We could not refrain from the inquiry which forced itself upon our mind, touching their devotion to the prosperity and progress of their religion. How have they been able to accomplish so much? Theirs is not a wealthy denomination. How have they contrived to build so many churches, colleges, and schools? They have been able to build twelve colleges. We cannot build one! How is this? They have not more means than we have. But their leaders have a more direct control of the purse-strings of their people. They levy taxes on all their communicants, and demand payment under the most fearful penalties. Each member pays something, and the smallest rills help to swell the general stream. If each person who favors Universalism would pay a single dollar, we could build, at least, one college, and liberally endow it. But our people are free to do as they choose with their own. We have no means of collecting any sum from any man but by voluntary contribution. This is certainly the best method. We should regret to see that day come when our denomination should be reduced to such subserviency, that the priest could rule over them in either temporal or spiritual things. But we should rejoice devoutly to see that day come when our people would cheerfully and promptly contribute a reasonable portion of their substance, to promote the cause of learning and religion. Perhaps they do that already, for few give more freely than Universalists to sustain public schools, and build churches.

There is little doubt but an adequate amount could be raised to erect the talked-of college, if the matter could be brought before them in a way to convince them of the necessity and utility of such a work. As yet, no such attempt has been made. Some of the brethren have talked, and talked, and others have set in their studies and dreamed, and dreamed, upon the subject; yea, too, and some meetings have been held, where fine speeches were made, and good resolutions were discussed, and passed. But what of all this, so long as no man has set himself in a way to work in good earnest? Let the matter be once brought before our people in a way to make them see and feel the necessity of building a College, and the $100,000, and twice that amount, can be realised in three months. Such a work can never be done by one man. It must result from the united labors of our ministry, each laboring in his own sphere, among those who know him and have confidence in him. It must come, not by ten thousands nor five hundreds, but by ones, fives, and tens. The thousands are well in their places. They count up fast. But strong buildings require small stones to fill the chinks. Neither will it do to talk of paying out ten to gain ninety. The Catholics do not work in that way. Neither need we. Let this subject be more discussed among the people, and by the preachers, and let the benefits of such an enterprise be shown to be necessary, and our word for it, not a twelve month will come round before the materials may be collected to accomplish such a work as the denomination shall judge needful to the prrosperity of our Zion. It is absurd to suppose they will ever do it before.

W. S. B.

## Inquiries Answered.

We have received numerous inquiries, from various sources, touching our prospects of success in conducting the affairs of this establishment, to which we have not found it convenient to reply as they were received. We hope, therefore, to be pardoned for taking this method, to answer them all at once. While, then, we cherish a grateful sense of the kindness which prompted these inquiries, we have the satisfaction to assure our friends, that there has been a steady and gradual improvement from the commencement of our labors, and so far as our brief experience enables us to judge, the prospect is encouraging. It is true that the patronage extended to our paper is not yet what it ought to be, but then this matter is so entirely within the control of those friends, whose interests are identical with our own, so far as the prosperity of our cause is concerned, that we cherish strong hopes that this difficulty will speedily be removed. Some, who are never backward in a good canse, have already laid us under great obligations to them for their timely assistance. Others, from whom we have received many kind and encouraging *words*, have not as yet found it convenient to manifest their good will in a more substantial manner. We still have too much respect for them, however, to cherish the belief, for a moment, that they mean to disappoint us altogether. All that can be needed, as it seems to us, to secure the united and zealous action, of all who feel in any degree concerned in the prosperity of our cause within the limits of our circulation, in our behalf, is a moment's reflection upon the vast amount of good that might be accomplished, with but comparitively trifling exertion. If, as all must admit, our paper is exerting a powerful influence in favor of our cause, it is safe to estimate that if its present circulation were doubled, its usefulness would be increased in the same proportion. All that is needed to effect this is simply for each of our present subscribers to procure for us a single name, besides their own, and the work would be accomplished at once. And this, we are persuaded, might be done, in most cases, with but trifling exertion. We can assure our friends, that at no time would such assistance be more acceptable or attended with greater benefit than the present. May we not hope then, that they will be induced by these suggestions, to take this matter into serious consideration, and act with that prudence, zeal and discretion, which ought ever to characterize all good and true Universalists.

S. C. B.

## Death of Deacon Flavel Coolidge.

Died, in Cambrdgeport, on Tuesday, Feb. 1st., Dea. Flavel Coolidge, aged 73. He was, for more than twenty years, one of the deacons of the Universalist church in Cambridgeport, and was a constant example of meekness, justice and benevolence. The citizens of Cambridge, and in fact all who knew the man, sincerely mourn his departure.

REMOVAL.—Rev. J. M. Sanford has removed to Lansing, Michigan.

## Nicodemus.

Nicodemus is represented as having gone to Jesus by night for the purpose of conversing upon his Mission. His object in choosing such an hour, is generally supposed to have been concealment, because he did not wish to be known as favorable to Christ. Some, however, have advanced a different idea. It has been suggested, that he chose the night because he desired a long and uninterrupted conversation with the Savior; and having, himself, numerous duties to perform, and knowing that the Savior, during the day, was much occupied among the people, the night presented the only time when he could have the conversation desired. All this would be very satisfactory, if it accorded with the subsequent history of the man. If he had, after this, shown himself the open and devoted friend of Christ, it would be easy to believe, that his motives, in selecting the interview at the time he did, were such as we have described. But he did not become the open friend of the Savior, and it is, therefore, very evident that he selected the night for his interview because he did not wish to identify himself with Jesus. He was a member of the Sanhedrim, and a great man among the Jews, and as Jesus was unpopular, it would subject him to evils, which he had not the courage to incur if he avowed himself the friend of Christ.

In the 7th of St. John's Gospel we have the following respecting Nicedemus: "Then came the officers to the chief priests and Pharisees; and they said unto them, why have ye not brought him? The officers answered, never man spake like this man. Then answered them the Pharisees, are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, art thou also of Galilee? Search, and look for out of Galilee ariseth no propthet. And every man went unto his own house." From this, it appears, that the Sanhedrim, of which Nicodemus was a member, had condemned Jesus without a trial, and though we have no account that, when thus condemned, Nicodemus made any objection, he summoned courage enough to speak, when the officers were blamed for not having apprehended Christ. Then, he said, "Doth our law judge any man before it hear him, and know what he doeth?" The reply shows that he was not a follower of Christ. They answered and said—art thou of Galilee? that is, art thou a follower of this Galilean? a question they would not have asked, if he had been an open friend of the Savior.

The next we hear of Nicodemus is, that he assisted Joseph of Arimathea, in committing the body of Jesus to the tomb. "And after this Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes, with the spices as the manner of the Jews is to bury," Here, it is said that Joseph was a secret desciple of Christ; that having a fear of the Jews, he dare not openly avow his belief. Joseph and Nicodemus were probably much alike. They were, no doubt, naturally timid, and wanting in that true courage which fits a man to act his part faithfully, in stormy times. They had kind feelings. We see this in the holy office they performed for the Savior.

If, therefore, Nicodemus was a time-server, it was more from a natural timidity than a love of station or honor. We think, therefore, that a degree of injustice has been done him by the Christian world. He has generally been placed at the head of a large class of men who love popularity more than truth, who prefer station to principle, and who, at any time would sell their Lord for a thirtieth part of what Judas received. Nicodemus was timid rather than dishonest—a coward rather than a hypocrite.

O. A. S.

## Orestes A. Brownson.

This singular genius lectured, a short time since, in this city, upon the "necessity, means, and prospects of the Political Regeneration of Europe." We know of no man in the country, who has held so many opinions as Mr. B. He was educated a Calvinist. In early life he renounced Calvinism and embraced Universalism. From Universalism he went over to infidelity; and from infidelity to Unitarianism. While with the Unitarians, his course was very vascillating, sometimes verging towards infidelity, and sometimes towards opposite extremes. After a few years he came out a Catholic. Though such has been his singular course, he is always positive that he is right, He is by nature dogmatic. In his late lecture he spoke as though he felt himself infallible. He maintained that the church could not err; and therefore, that there could be no progress made except under the guidance of the church! In the utterance of such absurdities he appeared as sincere as when in former times, he spoke against the miracles and inspiration of the Bible. A general idea of his lecture may be obtained from the following which we copy from the Courier:

"The lecturer endeavored, says the Courier, 'to demonstrate that while the Roman Catholic Church held the position of a controling political power, Europe was well governed—the church acting as a check upon the people, the rulers and the nobility, and maintaining by its spiritual supremacy the proper balance of power between all these. The removal of this supremacy left the way open for despotism which again induced rebellions, military tyrannies, and through all these a continued slavery on the part of the people to some merely earthly power. There was no power to reorganize and regenerate Europe, except the power of the Church, which speaking with divine authority, swayed the conscience.'

"The opinions of Mr. Brownson are of interest, only to illustrate the tendency of error to extremes. The time was, when the fiercest radicalism and largest liberty were favorite subjects with him who now finds in the despotism of Popery the hope of freedom."

The tendency of error is indeed to extremes. Mr. Brownson is not the only radical who has sought repose in the Catholic Church. The female Principal of the Brook Farm Association, has followed his example. Others have their face towards the eternal city.

O. A. S.

## Dedication at East Calais, Vt.

A Union Meeting House was dedicated on the 30th of Dec. The Watchman says, the services were conducted in the following order:

1. Voluntary.
2. Invocation or prayer, Rev. L. Wheeler, (Christian.)
3. Voluntary, by the Choir.
4. Reading of the Scriptures, Rev. L. Warren, (Universalist.)
5. Hymn, Rev. W. Hemenway, (Methodist.)
6. Sermon, Rev. B. Palmer, (Christian.)
7. Hymn, Rev. L. Wheeler, (Christian.)
8. Dedicatory prayer, Rev. L. Warren.
9. Voluntary by the Choir.
10. Benediction, Rev. W. Hemenway.

The house was filled with attentive hearers. One half of this house, we understand, is now owned by the Universalists. Will they use it? We shall see.

## Running Down.

Within a few weeks past reports have been circulated that various sects of Christians, here and in others places, are running down. A Unitarian paper, published in Boston, contained a letter, a few weeks since, from a N. Y. Correspondent, asserting that Presbyterianism, in this city, was "running down." The report was roundly denied and the reporter severely censured. Not long after a retaliatory report was circulated through the Orthodox Journals, that Unitarianism, in Boston, and every where else, was "running down."

It is now confidently asserted that Universalism is running down in all parts of the country. This is not a new story, but the repetition of an old one, which has as often been contradicted as it has been made. Universalism, it seems, still retains power and influence enough to excite the alarm of its opposers. The fact is, our cause was never in a more prosperous condition than at the present time. This is eminently the case in this city. The doctrine of a world's salvation is attracting more notice and taking deeper hold of the affections and confidence of the community than at any previous period. And this remark will apply to any part of the country where our sentiments have become known. W. S. B.

## The Thief of Time.

Procrastination has been denominated the thief of time. And very justly has it been so denominated, for those who procrastinate are always wasting time. They do not put off duties, because others equally pressing engage their attention; but because they have too much indolence to work. They are lazy and dread to engage in the duties devolving upon them. They rise late; they waste their mornings in idleness; and they study for excuses for postponing action. Such are generally incessant talkers, and will hold every one they meet by the button till all patience is exhausted. It has been said, that some persons appear to have been born half an hour too late; and the same writer very incorrectly remarks, that they *chase* that half hour through life. Procrastinators *chase* nothing. All they do is from necessity. They are whipt into what little exertion they make by circumstances. Were it not for the lash of necessity, they would sit still forever.

O. A. S.

## Br. E. H. Chapin.

We are happy to announce to the public that Br. Chapin has accepted the call given him by the Fourth Society of this city. He will commence his labors on the first of May, though he may preach one or two Sabbaths in April. The removal of Br. C. to this city, will be of great advantage to our cause. He is not only an eloquent and able preacher, but a true man, and a true Christian. There is no person who could be obtained who would do the good here which he will do. He has many warm and faithful friends, who have generally contributed of their abundance to procure his services. We congratulate the Fourth Society on the bright prospects before them. With their new and beautiful church, so eligibly situated, and such a preacher as Br. Chapin, they cannot, with God's blessing, fail of great prosperity.

## Dedication in Rushford, N. Y.

A church just completed in the above place, was dedicated on the 5th ult. Sermon by Rev. J. B. Sax, the Pastor. The house is 32 by 44, and well finished. The prospects of the Society are highly flattering. Br. S. is a faithful and able preacher.

NEW PREACHERS.—At the late session of the Iowa State Convention of Universalists, Br. T. Abbott was ordained, and Br. G. P. Smith received a letter of fellowship.

## How to Sermonize.

The following excellent suggestions on sermonizing, were written by John Mason. They deserve a prominent place in every preacher's study. They should be read over on commencing to plan or write a sermon, and occasionally during the progress of the work. We commend it to the attention of preachers generally, and especially to those young in the business. Would it not be well to have them pasted on every clergyman's desk?

### HOW TO SERMONIZE.

1. Go to the bottom of your subject, and think of everything that ought to be said upon it; and consider what points, or parts of it, your readers would be glad to have cleared up or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say every thing that can be said, but everything that ought to be said upon it. A preacher's excellence is seen not so much in saying a great deal upon a text, as in saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, whilst your hearers are impatiently waiting for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher, is *to know when to leave off*.

## Public Discussion.

A public oral discussion was held the first of the month in St. Johnsbury, Vt., between Rev. Mr. Loveland, and Rev. Eli Ballou, of Montpelier, Editor of the Universalist Watchman. Mr. L. undertook on the first day to prove that "*modern Universalism is a system of Infidelity*." This was fairly met and fully answered, pretty much to the satisfaction of the audience. On the second day he undertook to prove that the "Bible does not teach the doctrine of Universal Salvation in any form."

Br. Ballou gives a very modest account of the discussion; but it is plainly manifest that he returned from the field of battle in good spirits, wholly unscathed by the struggle. Universalists have nothing to fear from such discussions, and, when properly conducted, the result to the cause of truth is decidedly favorable.

## Repetition of the Bleecker-st. Sabbath School Exhibition.

The house was filled at the repetition of the Exhibition of the Bleecker-st. Sunday School, though not crowded as on the former occasion. The performances sustained the previous credit of the School on such occasions. Some $75 or $80 were realized, which will be added to the sinking fund which has been established to help pay the debt of the Church.

## Second Society in Providence, R. I.

We are happy to hear that a movement has been strrted in good earnest by the 2d Society in Providence, to erect a place of worship. The meetings of that Society have been numerously attended ever since its commencement, although their place of worship has been exceedingly inconvenient, being in the 3d story. We hope that, having begun in a good work, they will not look back. The friends have numbers, and means, and zeal adequate to accomplish all they may undertake. God speed them to a speedy realization of their wishes.

# Youth's Department.

JAMES LUMBARD, EDITOR.

## THE CHILD AND THE MOURNERS.

BY CHARLES MACKAY.

A little child beneath a tree
Sat and chanted cheerily
A little song, a pleasant song,
Which was—she sang it all day long—
"When the wind blows the blossoms fall;
But a good God reigns over all."

There passed a lady by the way,
Moaning in the face of day:
There were tears upon her cheek,
Grief in her heart too great to speak;
Her husband died but yester-morn,
And left her in the world forlorn.

She stopped and listened to the child
That looked to heaven, and singing, smiled
And saw not, for her own despair,
Another lady, young and fair,
Who also passing, stopped to hear
The infant's anthem ringing clear.

For she but few sad days before
Had lost the little babe she bore;
And grief was heavy at her soul
As that sweet memory o'er her stole,
As showed how bright had been the Past:
The Present drear and overcast.

And as they stood beneath the tree
Listening, soothed and placidly,
A youth came by, whose sunken eyes
Spake of a load of miseries;
And he, arrested like the twain,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved, his bride unwed:
Her marriage robes were fitted on,
Her fair young face with blushes shone;
When the destroyer smote her low,
And changed the lover's bliss to woe.

And these three listened to the song,
Silver-toned, and sweet, and strong,
Which that child, the livelong day,
Chanted to itself in play:
"When the wind blows the blossoms fall;
But a good God reigns over all."

The widow's lips impulsive moved;
The mother's grief, though unreproved,
Softened, as her trembling tongue
Repeated what the infant sung;
And the sad lover, with a start,
Conned it over to his heart.

And though the child—if child it were,
And not a seraph sitting there—
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was it music of the spheres?

Who shall tell? They did not know,
But in the midst of deepest woe
The strain recurred when sorrow grew,
To warm them, and console them too—
"When the wind blows the blossoms fall;
But a good God reigns over all."

*Eccentric Courtship.*—Mackenzie, in his "Sketches in America," relates the following anecdote of that old genius, Lorenzo Dow: He was preaching at Washington in June, 1830, and at the close of a religious meeting he observed that he was inclined to matrimony, If any lady in his congregation had similar inclinations she was requested to rise. A lady, a little advanced in life, gave the required intimation. Lorenzo visited her; she became his wife and shared her fortune with him.

## Act from Principle—A Dialogue.

*Maria*—I suppose, Eliza, you attended Miss T—s wedding last week?

*Eliza*—No, Maria, I was not there.

*Maria*—But why did you not attend? I suppose, of course, you were invited?

*Eliza*—Do you imagine I am so unlike the rest of the world as to neglect an invitation to a wedding? No, Maria! no invitation reached me.

*Maria*—I am astonished at such meanness. I heard a large party was collected, and supposed that you, a neighbor, would be there of course. Was you not greatly disappointed? I begin to suspect that you and Miss T. are not on friendly terms.

*Eliza*—Oh yes, Maria! no difficulty has ever existed between us to my knowledge; still we have never been upon the most intimate terms, which I have always accounted for from the fact that our tastes were somewhat dissimilar.

*Maria*—Well, if I were you I would never speak to her again. I would never flatter her enough to call her Mrs. ——, and you know how provoking that would be to a young bride. But didn't I see you shake hands with her yesterday at church, just as though she had always treated you as she ought?

*Eliza*—It is possible you did. I did indeed shake hands with her, and added that I was most happy to salute her as Mrs. ——, and I am sure there was no hypocrisy on my part; I *did* feel happy thus to salute her, believing her husband to be a most worthy man, and calculated to render her happy through life.

*Maria*—Yes, but I would show proper resentment, and let her know that I was not a fool, and that I knew when I was treated decent!

*Eliza*—I am not afraid she will ever consider me a fool, but I am afraid I should have to consider myself one, if I should allow myself to become angry with her for so slight a cause Besides, I had not depended upon an invitation to the wedding, and therefore felt no great disappointment. If I had made my calculations to attend, I might have felt grieved at the disappointment, but still I should not consider myself justified in seeking revenge. It is a most unholy passion, and ought never to be cherished for a moment in the heart of woman. It should ever be her aim to endeavor, both by precept and example, to prevent, as far as possible, the existence of this spirit, both at home and abroad. But we should never imagine we can be the means of subduing this spirit in others, until we have first expelled it from our own hearts. I have come to the conclusion long ago, that if one treats me ill it is no excuse for me to treat her in the same manner.

*Maria*—But your brother was invited, and you should have been. I do dislike to see a select party; one member of a family invited, and another of proper age neglected. But I would have persuaded my brother to remain at home with me. I should not have enjoyed a moment at home, while he went at the party.

*Eliza*—We are sometimes obliged to see things which we do not like. It is a true saying, that we must take people as they are, and not expect, at all times, to see them as we would like. Brother kindly offered to remain at home with me, but I would not consent, and bade him good evening, wishing him much enjoyment; and I believe I felt much happier than if I had permitted him to remain at home with me, much as I always enjoy his society. The evening passed swiftly with me, as I had a most interesting book to occupy my attention, and you know, Maria, when that is the case, the hours never hang heavily on my hands.

*Maria*—Well, perhaps *you* did feel happy, but *I* should not have enjoyed any book. I should have been constantly thinking of the treatment I had received.

*Eliza*—But you could not be happy while indulging such reflections. Surely if we desire peace of mind, we should not allow such trifles to ruffle our passions, and stir up the bitter waters of hatred and strife in our bosoms, thereby expelling every friendly feeling towards the innocent and perhaps unconscious offender. But worse than that, they are not kept within our own breasts, but are sent forth into society, exerting a most unhappy influence over others: thus creating enmity, disunion, and hatred, where union, love, and harmony should prevail. A feeling of selfishness, or a love of my own individual happiness, would prompt *me* thus to act, independent of a sense of duty, which I owe to society.

*Maria*—Well, Eliza, you are becoming of vast importance in your own estimation. Talk of *your* duty to society—a young girl in your teens. I wonder what important station you expect to occupy. Really, if you were a young man, I should suspect you were fishing for the President's office, or something near it.

*Eliza*—Dear Maria, do not substitute ridicule for argument. We were conversing upon a most important subject—a subject which we cannot study and consider too much. Only reflect upon the probable result which such a course as you recommend would bring. Surely no good could flow from it, but much evil. I should be an object of real hatred to her and her's, and my conduct would be looked upon with indignation by the enlightened and discerning.

*Maria*—You said no good could flow from it. Would you not think it a good thing, if you could make her understand that she must in future show you a little more respect; that to merit your favor she must treat you with civility, to say the least?

*Eliza*—I have long desired an opportunity to express to you my opinion upon a subject which should deeply concern us both. We are both members of the same church, and as such are privileged to give advice to one another. What I may say will be spoken in all kindness, and I entreat you not to be offended if I speak plainly. If I should follow the advice you have given me, my conduct would prove to be a most flagrant violation of a solemn promise made before God and man, that "as far as in me lieth, I will live peaceably with all men." And it is in this connection, particularly, I feel under most solemn obligation to perform my duty, when I know what that duty is. Though my station in life is humble and retired, still, as a member of the circle in which I move, I hope to ever consider myself of sufficient "importance," to make me scrutinize my conduct with an unprejudiced eye, and guard against producing any evil. I have studied the conduct of others not a little, and I hope the lesson which they teach, painful as it is, will not pass entirely unheeded. I could point at this moment to not a few, who allow their conduct in many important particulars to be governed almost entirely by that of others. They are excellent people when they are pleased with everybody, and imagine every body is pleased with them. But if another ventures to express an honest opinion, or to act contrary to their wishes, they hesitate not to impute that act to unworthy motives, and carry out a base spirit of revenge, by neglecting to perform their own most solemn duty, a duty they owe to God, to themselves, to mankind, and to the cause they profess to love, and which they have solemnly promised to support. I could point to the mother, whom I have seen bring her little infant to the consecrated altar, that it might receive from the baptismal font the emblem of purity and love—I have heard her solemnly promise to train that tender plant, so long as God should preserve it to her, in the paths of truth and virtue. But oh! how regardless has that mother proved to the performance of her duty. Her attendance upon the worship of God's house was soon neglected, and when questioned as to the cause of her conduct, gave in vindication of it the reason, that she thought she had been neglected by certain members of the church. And where now is the child which should have received the most careful training? Its early religious education neglected, and left to the unrestrained gratification of its passions, it is now habituated to habits of immorality, a constant source of trial to its friends and of grief to its parents. Oh that that mother could realize the extent of sorrow which so slight a cause may have produced. I might mention many other facts in illustration of the same principle, but let this suffice. We can see its miserable effects around us every day, and not only can we see it but we are made most sensibly to feel it. And now, Maria, let me close by entreating you to change your course of reasoning upon this matter. Do not keep your little ones from Sabbath School another day, because they were not placed in the class you desired. Send them there, as you wish to see them grow up in the "nurture and admonition of the Lord;" as you wish to have implanted in their tender minds true and correct principles, thereby enabling them to withstand the temptations which must surround their pathway in life; thus securing respectability and happiness to them; and to *you* it may bring that peace and satisfaction which can be derived only from a consciousness of having performed your duty to them. And above all, let your own example before them be perfect.

*Maria*—I have listened with patience to your sermon, Eliza, and with how much profit let the future decide. E. J. A.

## A Few Words for Children.

*You were made to be industrious.*—You should work. All your bones and muscles were made for work, just as much as the wheels of a clock or a watch were made to go round; and if you do not work you are as worthless as a clock made not to go. Industry gives health. Lazy people are not half so well as industrious people are. Industry gives wealth. All the great fortunes have ever been earned by industrious people, (although I am sorry to say they are possessed by lazy ones.) and it is highly proper that you should desire to earn money, if you intend to be benevolent and desire to do good with it.

*You were made to be kind, generous and magnanimous.*—If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is to have a great soul than a great fist. *Horace Mann.*

# Agricultural Department.

## Encouragement to Young Farmers.

At the Cattle Show in Waldo county, a few days since, we made the acquaintance of an aged and agreeable farmer, Wm. Sibley, Esq., of Freedom, who is now one of the wealthiest farmers in that county, and who raises a large quantity of good table fruit which he ships to foreign markets. This case furnishes much of the encouragement to the young farmers in Maine, and we allude to it and give a few incidents in his life for their benefit.

Forty-five years since he made his way by means of spotted trees to his present home, there to make him a farm. His humble house, with its roof of bark, was constructed, and thither he took his wife to share his burthens and lighten his pathway by her smiles. As he first went through the woods to commence upon his present farm, he was not worth enough to pay for an axe. He has raised forty-four crops, and since his first crop he has not had in his house a quart of meal or a pound of flour not raised upon his farm. He has in some seasons raised 500 bushels of corn and large crops of wheat. He made preparations for raising fruit, and has succeeded fairly, and is still active in introducing into his acres the choicest varieties of fruit. He has given his children a good literary and a good business education, and they severally reflect high credit upon their parents. His property is now estimated at about twenty thousand dollars. Mr. Sibley was one of the active contributors to the Fair, exhibited various specimens of fruit, &c., and manifested great interest in all that seems calculated to advance the noble art to which he has devoted his life. He is a man of active habits and sound health, and is a worthy example of what farmers can do when they unite an active mind with an industrious hand in their pursuit, and where the culture of the soil and of the mind go forward together.

It may be thought that we have trespassed too much upon the personal history of Mr. Sibley, but our excuse must be found in the encouragement which is given to young farmers who are about commencing life as he did. For this purpose we think it well occasionally to point out the successes of those who have gone forward in the thorny path, and from small beginnings, by their industry and skill have accomplished that which is praiseworthy and honorable. *Bangor Whig.*

## Packing Apples for Sea Voyages.

The following method is described by a writer in the Farmer and Mechanic, which he adopted for packing fine and selected apples for exportation to England. When they arrived at Sheffield, every one was sound. The very finest only were selected, and the moisture, if any, carefully wiped off; each apple was then rolled in clean dry wrapping paper. The barrel was then thinly lined with straw, and the apples placed in as closely as possible without jamming them, and then headed up. An inside lining hoop prevented all danger of the heads being knocked in by accident. Thus put up, they could not be made to rattle by common usage. Directions were sent with them as follows:—"These barrels of apples are not to be rolled or tumbled about; if carted, or sent by land, something is to be put on the floor of the cart or wagon, to keep them from being bruised, rattled, or jolted." This care and labor will appear small when it is recollected that it may insure an additional price of several dollars on each barrel in the English market.

The tiller of the earth is the true lord of creation.

# Miscellaneous Department.

Original.

## The Old Artist's Invocation to the Picture of his Wife!

BY MARGARET ELIZABETH.

Bright Being, of my pencil and my care,
Thou, through years of change, unchanged art there
Smiling upon me, with that sunny face,
Semblance of classic beauty and rare grace;
Those auburn tresses, lips of warmest hue,
Spirit-lighted eyes of heaven's own blue;
The love just breathing from thy o'erfull soul,
Clings 'round about me, with its sweet control;
I've lived to love, and feel thy presence nigh,
Thou thou'rt a dweller of that upper sky
Where angels kneel to thee, and seraph's sing.

* * * * * *

Had I not painted thee thus truthfully to heart,
I could not from thy presence e'er depart!
I see thee mid the summer air and sky,
Hear gentle tones from waters murmuring by,
All sounds of nature sweetly tell of thee!

* * * * * *

My soul hath worshipped thee alone, long years!
My cheeks are furrowed, pale with grief and tears!
Grey, sad, grown old, since then, *Life's charm is riven!*
Oh, shall I not be thine—thine own in Heaven!

*New York, Jan. 5, 1848.*

## THE WIFE.

Then cherish her dearly,
And love her sincerely,
Be faithful, indulgent and kind:
Make not a slight failing
A pretext for railing,
If such you should happen to find.

O! do not misuse her,
And never refuse her,
When proper her wishes may be,
And the cost, care and trouble
She'll recompense double,
By the kindness she'll lavish on thee.

Original.

## The "Home" of the Prison Association.

MESSRS EDITORS:

I read with much satisfaction your notice of this Institution, in a recent number of your paper. Your views of our duty to the erring need a more general consideration, and I hope you will recur to the subject occasionally.

I apprehend that there may be a wrong impression conveyed by one expression made use of in your article. Indeed, the impression I allude to is generally prevalent. You remark that the "HOME" is for "*abandoned* females." This is true, in one sense, but not, I believe, in the general understanding of the word italicized. There are two "Homes" in this city. One of them is a refuge for "Magdalens," but the one to which you alluded is designed *exclusively* for discharged female *prisoners*, who are not, even in a majority of cases, what is usually termed "abandoned females," but frequently the victims of a temptation to a petty theft, and not rarely, entirely innocent of any crime, but the subjects of the errors of "Justice," or the victims of perjury. I make this correction because the friends of each Institution are desirous that they should stand on their own merits.

The Ladies who have charge of the Female Department of the Prison Association have labored with great industry, and under the most pressing difficulties, to bring the "Home" to its present condition of apparent permanency. It is not right that one circle of contributors should be annually called upon to bear the burthen of its support, or enjoy the happiness of doing good to a neglected portion of God's children. Shall this circl be widened? The "Home" is situated in the Tenth Avenue, three doors above Nineteenth street, where the friends of the enterprise will ever meet with a cordial reception, and every information as to its affairs will be given by the intelligent and worthy Matron and her Assistants. G. E. B.

## Sons of Temperance Celebration—Mr. Chapin's Address.

The Knickerbocker Division of the Sons of Temperance held their anniversary meeting at the Tabernacle, last evening. A very good audience was assembled.

The members of the Division, some forty in number in full regalia, entered at about twenty minutes past seven. Owing to some misunderstanding, the Chaplain of the Division and the Excelsior Glee Club had to be waited for, which delayed the commencement till long after the appointed hour. Finally the exercises were commenced by singing by the Division, followed, in the absence of the chaplain, by prayer by Rev. Mr. CHAPIN. A temperance ode was next sung by the Excelsiors. The chief officer of the Division then stated that the Division numbered 167 members and had paid $407 as benefits during the year. The progress of the Sons of Temperance was remarkable, especially in Ohio, where, though the order was introduced there only two years since, there were already 400 divisions. Pennsylvania was the next State, New York the third, and Maryland though so small a state, had 40 divisions. He then introduced the speaker of the evening, Rev. E. H. CHAPIN.

Mr. CHAPIN was aware that he must speak on Temperance under many disadvantages. No new arguments could be adduced in behalf of that cause. But all had an intrinsic interest in the Temperance movement, and on that ground he should claim the attention of the audience rather than from any novelties that he could bring forward.

Taking the lowest view of the question, the economical view, and were they not all in a pecuniary regard interested in this cause? Some of the most remarkable revolutions of modern times had been precipitated by the pressure upon property. Great principles had no doubt been involved in these revolutions, but it was the property interest which brought them to a crisis. A pressure upon the monetary interests was what touched one of the deepest springs of the American Revolution, and the tea-chests strewed in Boston Harbor was one of the first results. So, too, Intemperance might be resisted. They had to pay for jails, poor-houses and prisons, and these would be saved, if Intemperance could be swept from the land.

But they had a deeper interest in the cause. Assuming that no one present stood in any personal danger, how many had friends exposed to Intemperance, and for their sakes ought to take part in the cause.

But he trusted that they stood on a yet higher principle, which bade them love their brethren as themselves. Humanity was suffering under the evils of Intemperance, and if they had been touched with the spirit of Universal Love, they must act in behalf of temperance as long as one person suffered from the evils of drunkenness. But if they did not feel this consideration they must be affected by the reaction of the evils of intemperance. If there were one man who was sunk in the depths of sensuality they must all suffer thereby—for humanity was all bound together, and whatever one suffered must be felt by all. He stood, then, on the ground of the common interest that all had in the temperance movement. He would consider two or three obstacles to the progress of the reform. Three classes particularly stood in the way of the reform—namely, the dealers in intoxicating drinks, the moderate drinkers, so called, and those who looked in apathy on the whole temperance movemenr.

The dealer in strong drink stood in the way of the movement, because he was the agent for the furnishing of that without which there could be no intemperance. He would assume that the trade was the cause of great evil in community. Waiving all charges of positive injury upon the dealer, what good did he do? The speaker then entered upon an eloquent statement of the use of labor, and commerce, and intellectual employments. All this fabric of labor and traffic had a two-fold character. It had a two-fold bearing; it was a blessing to the community and the indivdual engaged in it. But was this the case with the dealer in spirits? What good did his traffic do? Did it answer to the right idea? Was it generous? Was it just?

Suppose the appetites of men became so morbid that they should desire what would be a slow poison, would the man who should furnish this poison be justifiable in the light of reason and God's law? Suppose a man should enter a gallery

of sculpture set all round with works the marvel of ages, and should commence hacking and destroying. And what should we say of one who should take a human spirit ten thousand times more marvellous and should destroy it with the destruction of appetite?

I seemed to him that the friends of temperance had been unjust in one point; they had directed their shafts at the retail dealers, and had left comparatively unnoticed the wholesale dealers who were even more guilty. Mr. Chapin concluded this portion of his argument with an eloquent appeal to any dealer who might happen to be present, to leave the traffic.

Next he took up the moderate drinkers, so called, those who thought they had no call to take their stand on the ground of total abstinence. There was no class in community which created such a powerful influence against the temperance cause as this. Indeed, after all that had been done, it must be confessed that perhaps the bulk of community was still to be reckoned on the side of the moderate drinkers.

To this class he would say that they occupied a position of fearful injury to others. He would grant all the respectability, the position, the influence they claimed, and would say that just in proportion to that respectability and influence they were of incalculable injury to others. To moderate drinkers, young men looked for encouragement in drinking.

Over them others stumbled into the pool of inebriety. If no moderate drinkers stood between the commencement of intemperance and its final consequences, how generally the temptation would be avoided! It seemed to him that it would be a blessing if all the consequences of intemperance could be concentrated in the first glass. But there was moderate drinking between. To respectable men, moderate drinkers, all beginners in the career looked for encouragement. He would call upon all such by what was generous, by what was brotherly, by what was Christian, to consider their position. They might be blessed guides to conduct the young to their destined haven, but now they were like wrecker's lights, and many tall ships were lured by them to destruction.

But the position of the moderate drinkers was one of fearful peril to themselves. Every drunkard could look back to the period when he was a moderate drinker. No drunkard ever contemplated such a result when he commenced. No, he was going to be a gentleman drinker, to stand on that medium line, that fair and sunny equator where they could enjoy what was pleasant and discard what was deadly and bitter.

Mr. Chapin then illustrated the dangers of drinking and the fatal effects of the vice upon the most brilliant intellects, but we shall not attempt to mar his splendid passages by giving a mere skeleton of them. In the same powerful manner he dwelt upon the effects of intemperance in the sphere of the domestic affections.

He then asked what hindered moderate drinkers from signing the pledge? Was it only strong conviction? Was it not a relish for the beverage? O, let them beware! That was the stirring of appetite; and let misfortune come, and how easily would they seek as an opiate what they now tasted as a pleasant thing, and then they might find themselves lost before they were aware.

Mr. Chapin then forcibly appealed to this class of persons to give up the use of strong drink altogether.

He then spoke of those who looked on the cause with indifference, who had no sympathy with the work. This was a very large class. The movement had not enlisted many of the wealthy, the fashionable, those in high stations. He did not say this with any fear for the cause, because God had made the weak things of this world to confound the strong. But it was a sad fact that so vast an amount of influence was totally unexerted in this cause. There were men who were eloquent in the Senate and the Caucus, who were dumb in the temperance meeting, whose wealth flowed forth spontaneously for some favorite political scheme, but never for the rescue of their fellow-men from the deadly evils of Intemperance.

Many criticised the movement. No doubt there had been faults in it. But those who stood on the outside were not the persons to point them out. No one could be a mere critic in a moral reform; the veriest fanatic was better than one who coldly put in his dissecting knife to lay bare the weak points of a movement which had conferred such inestimable benefits upon humanity.

But after all, and it was sad to confess it, the main reason of indifference to the temperance cause was a failure to realize the grand doctrine of Christianity, the doctrine of self-sacrifice. They did not live for themselves alone; they were bound to do for others, though it might be to the cutting off a right arm, or the plucking out a right eye. The ground they stood upon was the ground of self-sacrifice. There was enough in that one law to emancipate the world from its crimes. Till this law should touch the inner nerves of men's humanity he had no great hope of any reform. Men must be touched, he would say it reverently, with the living spirit of Christ. Whose names really stood highest on the scroll of history? The names of those who had given away their goods, their lives even, for the benefit of others. Let any man, weighing the amount of his influence, looking upon the suffering caused by intemperance, ask himself can I, dare I, be indifferent?

Mr. Chapin then concluded his eloquent and effective address with a statement of the principles, methods and advantages of the Sons of Temperance. He was listened to throughout the whole with deep attention, and at the close the audience warmly expressed their great gratification.

After more singing from the Excelsiors and some farther exercises, the meeting adjourned. *Tribune, Feb. 11th.*

## The Excellency of Christ.

With all the pomp, with all the glory, with all the wealth, and all the learning of the schools among both Jews and Gentiles, let us for a moment compare the simplicity that was in Christ. Born in a family which was supported by mechanical labor; brought up in laborious habits; destitute of wealth and the honors of the schools, he commenced his public labors. To assist him in the ministry of his doctrine, a few fishermen and others of useful occupations, were chosen. The doctrine which Jesus taught, was as simple and easy to understand as the common affairs of life. His Sermons on the Mount containing the sublimest beatitudes and all the duties of life, requires but ordinary talents to understand. His manner of teaching by the use of parables, communicated truth in the most simple manner. When he justified his favor to the publicans and sinners, of which he was accused by the Pharisees and Scribes, how simple was his method! "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost till he find it? and when he hath found it he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them Rejoice with me; for I have found my sheep which was lost." And how sublimely simple, if I may so say, was his application of his parable! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." On foot, see him travel from city to city. Fatigued and weary of his journey, see him resting himself by Jacob's well at Sychar; and mark the simplicity of his conversation with the woman of Samaria. To set his disciples an example of humility, behold him who gave sight to the blind, hearing to the deaf, healing to the sick, soundness to the maimed, and life to the dead, gird himself with a towel, and wash their feet.

How poorly has the simplicity which was in Christ been maintained by the Christian church! Read its history, in which we learn its conformity to such worldly insritutions and customs as are pleasing to human ambition, and all the vain pride and curruption which characterized pagan idolatry. That subtlety with which the serpent beguiled Eve, is constantly at work, persuading us to seek to render religion popular in the eyes of the world. That spiritual wickedness may be maintained in high places, high places must he established and supported. So deeply is the love of popular esteem rooted in the heart, that, it is to be feared, many are inclined to concede to opinions and customs inconsistent with their better judgment, for the sake of that shining phantom.

The renewal of mind of which our text speaks, which raises the soul above the deceitful charms of that honor which men receive one from another; and direct its desires towards the honor which cometh from God only, will enable the disciple of Jesus to renounce every thing contrary to "that good, and acceptable, and perfect will of God," and to make proof of that will by gaining a correct knowledge of it, and by a practical conformity of heart and life to its divine principles.—*H. Ballou.*

*St. Valentine's Day.*—St. Valentine was a Bishop of the Church, and suffered martyrdom in the reign of the Emperor Claudius II. having been beheaded in Rome, and was early canonized. He was so eminently distinguished for his love and charity, that the custom of choosing Valentines, or special loving friends, on his day, February 14, is supposed by some to have originated thence: others deduce it from the birds choosing their mates on this day; but it is more likely to be a corruption of a practice during the Roman *Lupercalia*, when the names of the young women were put into a box and drawn out by the young men.

## The Mother of Oliver Cromwell.

This lady, who is said to have been an undoubted descendant of the royal family of the Stuarts, possessed a higher distinction in her own virtues. Mr. Forrester, in his Statesmen of the Commonwealth of England, pays this beautiful tribute to her worth:

"An interesting person, indeed, was this mother of Oliver Cromwell—a woman with the glorious faculty of self-help when other assistance failed her; ready for the demands of fortune in its extremest adverse time—of spirit and energy equal to her mildness and patience; who, with the labor of her own hands, gave dowries to five daughters, sufficient to marry them in families as honorable, but more wealthy than their own; whose single pride was honesty and whose passion love; who preserved in the gorgeous palace at Whitehall the simple taste that distinguished her in the old brewery at Huntingdon; whose only care, amid all her splendors, was for the safety of her beloved son in his dangerous eminence;—finally, whose closing wish, when that anxious care had outworn her strength, accorded with her whole modest and tender history,—for it implored a simple burial in some country churchyard, rather than the ill-suited trappings of state and ceremony wherewith she feared, and with reason feared, that his Highness, the Lord Protector of England, would have her carried to some royal tomb.

There is a portrait of her at Hinchinbrook, which, if that were possible, would increase the interest she inspires, and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large, melancholy eyes; the light, pretty hair; the expression of a quiet affectionateness suffused over the face, which is so modestly enveloped in a white satin hood; the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character."

## AMERICAN SCENERY.

There is no such scenery on earth, we verily believe, as ours. There is but one Niagara in its broad circumference. And then its glorious rivers, from the cataracts of high Northern latitudes, to the calm and beautiful Alabama,—the majestic Missovri,—the placid, soft Ohio. And then, too, its lakes—the vast inland seas, where fleets can ride,—its forests, alive with songsters of almost every note, and every feather,—of trees of every cast and hue, and if seen in the frosts of Autumn, beyond the power of pencil to paint,—mocking the skill of man,—rivaling the rich sunset on the bosom of the western clouds—and making a very paradise of earth! And then its boundless prairies,—its savannahs,—its vast havens, on which beat the waves of the ocean with their sullen roar,—and its still solitudes, where man feels as if he were really alone with the Indian,—the wild, unapproached, and almost unapproachable Indian, in his savage dignity,—painted and decked for war,—fiery red—with his armor on, "snorting for battle," as it were;—and then again its noisy cities, where men crowd and rush, as if the spot of earth on which they were, was their only spot—cities now vieing in business with the olden cities of Europe, but yet in their gristle—in their swaddling clothes, as it were—bye and bye to become the Londons of the Western world.

"Do you believe in ghosts, Mrs. Partington?" was asked of the old lady, somewhat timidly. "To be sure I do," replied she, "as much as I believe that bright fulminary there will rise in the yeast to-morrow morning, if we live and nothing happens. Two apprehensions have sartinly appeared in our own family. Why, I saw my dear Paul, a fortnight before he died, with my own eyes, jest as plain as I see you now, and though it turned out afterwards to be a rosebush with a night-cap on it, I shall always think, to the day of my desolation, that it was a forerunner sent to me. T'other one came in the night when we were asleep, and carried away three candles and a quart of spirits that we kept in the house for an embarcation. Believe in ghosts, indeed! I guess I do, and he must be a dreadful styptic as doesn't," and she piously turned to the part of the Book relating to the witch of Endor.

*Boston Post.*

*Professor Morse made Pacha.*—A correspondent of the Journal of Commerce, writing from Constantinople, says that "a decoration in diamonds of a Turkish Order of Honor, such as is given to Pachas of two tails, is actually in the hands of our Legation for Professor Morse, from the Sultan, in return for the *view* of his Telegraph. It will arrive in America with a Royal Diploma at the same time.

*Emulating the Hangman.*—When Balfour was executed in Dundee, the writer of this tract was a mere boy, residing a considerable distance from town. He distinctly recollects that only one respectable man in the district went to see the execution. When he returned a great anxiety was manifested by young and old to hear a description of the engine of death, and the awful spectacle of an execution. What influence did the relation of the facts have on the young? On the following day groups of boys might have been seen erecting imitation scaffolds, and suspending thereon kittens and sparrows. On the day after Mark Devlin's execution in Dundee, a number of boys in the Hilltown, commenced, in a shed to imitate the hangman; and, had it not been for the timely arrival of the father of one of the boys, in a few moments more his son would have been a corpse. (Remarks on death punishments.) During the Reign of Terror, toy guillotines, for destroying mice or rats, were common enough among the boys of Paris.

Travelling lately on the North River, a friend overheard two ladies in an adjoining state-room, who kept incessently calling upon the steward, "Steward," called one in a smothered voice, as of intense suffering, "do come and open this window or I shall die!" The window was accordingly opened; but directly the other lady exclaimed, "Steward, do come and shut the window, or I shall die!" This, too, was obeyed; when the first order was repeated, and followed; until things began to grow very serious, and the poor steward commenced turning very red, and perspiring with vexation. At this moment a gentleman, who had been a quiet observer of the scene, cried out in a loud voice, "Steward, why don't you wait upon the ladies there? Open the window till one of them is dead, and then shut it—and finish the other."

*The Model Lodging House.*—On Monday the society for the improvement of the condition of the laboring classes, opened their new house in George street, St. Giles. It is exclusively intended for single men of the working class. The building covers an area of about one hundred square feet, and is six stories from the basement; the ground floor is partly occupied by the manager, and the remainder fitted as a living-room for the use of the lodgers, having tables and settees similar to a coffee-house, with crockery and cooking utensils. The upper floors are divided into eight dormitories, each seperated by wainscots seven feet high, into thirteen seperate berths, each berth furnished with decent furniture. The entire building is thoroughly ventilated, and lighted throughout with gas, the common staircase being fire-proof. The total number that can be accommodated is 104, each paying 3d per night, or 2s per week. It is intended to fit the basement with baths, and provide a library for the use of the inmates. *English Paper.*

*Irish Heroism in* 1798.—Four men, private soldiers in a northern regiment of Militia, were shot in the camp of Blaris Moore by a sentence of a court-martial for subscribing to the test of Union. The names of the sufferers were Daniel Gillin, Owen McKenna, William McKenna and Peter McDarron. This was the first important blow which the national confederacy sustained. The Government offered them a free pardon if they would inform on others that were concerned; but they refused, like men that had their country at heart. When the tyrants of the day saw that they could make no impression on them, they tampered with the McKennas' father, an old man that had traveled from the County Monaghan (50 miles) to be at the trial of his sons in the town of Belfast. The reply of the old man was bold and pathetic. "I can bear to see my sons die," said he, "but not to see them live traitors to the land of their birth; and with a firm step and composed demeanor he accompanied them to the fatal field of execution.

"Were I McKenna," said Lord Edward Fitzgerald, "I would not barter the sterling virtues of his noble soul for all the tinsel honors the highest hand could bestow."

*Telling's Irish Rebellion.*

Chloroform has been administered to horses in England with perfect success.

*Agricultural Productions.*—The crops of the United States last year are thus estimated by the Commissioner of Patents:

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|---|---|
| Indian Corn, | 540,000,000 bushels. |
| Wheat, | 111,530,000 " |
| Rye, | 31,350,000 " |
| Oats, | 166,000,000 " |
| Buckwheat, | 11,674,000 " |
| Barley, | 5,735,000 " |

Mrs. Trollope is living in Florence, receiving, Miss Fuller writes, £2000 annually for her writings in England.

*Wife.*—It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do on fifteen or eighteen dollars.

*Temperature.*—A man's temperature is generally about 98 Fahrenheit. To increase his temperature, all that is necessary is to pull his nose.

*New England.*—A stranger passing through one of the mountain towns of New England, inquired, "What can you raise here?" The answer was, "our land is rough and poor; we raise but little produce, and so we build school-houses and raise MEN."

An odd sort of genius having stepped into a mill, was looking with apparent astonishment at the movements of the machinery, when the miller, thinking to quiz him, asked if he had heard the news?

"Not's I know on," said he, "what is it?"

"Why," replied the miller, "they say the devil is dead."

"By jingo," said Jonathan, "is he? Who tends the mill then?"

*New Jersey Rail Roads*—The annual report of the Joint Board of the Railroad and Canal Companies exhibits a prosperous condition:

| | |
|---|---|
| Gross receipts for 1847, | $1,405,704 77 |
| Expenditures, | 835,712 41 |
| Nett receipts, | $669,993 30 |

The transit duties are included in the expenditures above. The dividend made was 12 per cent. per annum. It would have been larger, had not the Company expended in improvements, generally of a permanent character, and changeable to capital, $152,537,39.

| | |
|---|---|
| Through Passengers carried, | 222,921 |
| Transit duties and dividends to State, | $81,291 40 |

The importation of breadstuffs into England from July 1846, to October 1837, according to an English paper, is estimated at £33,452,775 sterling, or about $165,000,000. No wonder they have a commercial revulsion and monetary troubles.

*Hudson River Railroad.*—From the return of this Company, to the office of the Secretary of State, it appears that the stock paid in, with the interests on deposits, amounts to $1,133,601, from which $179,000 have been expended for lands for the road, $77,000 for land depots, and $177,000 for grading, engineering, and other expenses, leaving a balance of $670,000 in the Treasury, on the 31st of December. A member of the New York Assembly stated the other day in his place, that about 2000 men are now employed on the work, and that in the deep cuts the work is carried on by day and by night. *J. of Com.*

Phelps the man who was lately tried at Troy, for the murder of his father, in the town of Nassau, has been acquitted.

The telegraph between Boston and Salem is completed

## Services in the Several Churches of New York and Vicinity

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 1-2 o'clock. Pastor, Rev. O. A SKINNER. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. WM. S. BALCH. Residence 728 Greenwich St.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY,—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

## RELIGIOUS NOTICES.

EXPLANATION OF THE PARABLES.—The 12th. Lecture of the Course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, The Parable of the Debtors. Luke, vii. 41, 42.

The 11th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on Sunday evening next. Subject—The Sovereignty of God. Text—"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." Rom. ix: 20–22.

Br. Thayer will supply the Desk at the Apollo Saloon, next Sabbath morning and evening; and Br. Thomas at the Brooklyn Tabernacle.

FOURTH STREET CHURCH.—The morning service is omitted for the present. The Sunday School meets at 10 1-2 A. M. Services at 3 and 7 1-2 P. M. Conference Meeting Wednesday evening, at 7 1-2 o'clock. Preacher, Rev. Z. Baker.

MISSIONARY APPOINTMENTS.—Br. Whiston will preach in Dover Plains, on Sunday morning, the 20th instant, in the afternoon at Amenia, and in the evening at Hitchcock's Corners.

Br. H. D. Myers will please make appointments for the Monday, Tuesday, and Wednesday evenings following, so as to allow me to take the boat at Poughkeepsie on Thursday, the 24th.

Br. Bulkeley will preach at Oyster Bay, (Syosset) the fourth Sunday in February, (27th inst.)

Rev. W. S. Balch will preach at Feiendship Hall, No. 149 Sixteenth-street, next Sunday (to-morrow) afternoon at 3 o'clock. There will be no service at that place in the morning.

Rev. T. B. Thayer, will preach in the Orchard St. Church to-morrow afternoon.

## New Church in Cannonsburg, O.

Br. G. T. Flanders, writing to the Star in the West, says:

"Our Universalist friends in Cannonsburg, Guernsey County, with a zeal truly praiseworthy, have erected, during the last season, and nearly completed a beautiful brick meeting-house. I had the pleasure of preaching in it a few Sabbaths ago, to a very large and highly respectable congregation. Every indication evinces that liberal opinions are making rapid progress in that section."

## Ordination of Br. O. D. Miller.

This Br. was ordained at a Conference, held at Whiting Vt., on the 26th inst. Sermon by Br. J. Gregory; Ordaining prayer by Br. K. Haven; Charge by the same; Right hand of Fellowship, by Br. J. Gregory.

## MARRIED.

In Williamsburgh, on the 2d instant, by Rev. Henry Lyon, Mr. CHARLES B. HOLMES and Miss SARAH SWASEY, both of Williamsburgh.

## DIED.

In this city, Jan. 24. Dr. W. J. RUTHERFORD, of Kingston, Jamaica, aged 47. Dr. R. was an intelligent and worthy man, and an eminent physician.

In this city, Feb. 11, Miss MARY P. BAKER, aged 25. Miss B. was a zealous and devoted Universalist, exemplary in her life, and faithful in the discharge of her duties.

In Lodi, N. Y., on the 7th instant, SAMUEL DIXON, infant son of Amnon and Susan McVey, aged six months.

In this city, 12th instant, L. HUNTER, aged nine months.